A Dyall for dainty Darlings, rockt in the cradle of Securitie.

A Glasse for all disobedient Sonnes to looke in.

A Myrrour for vertuous Maydes.

A Booke right excellent, garnished with many woorthy examples, and learned *auctho*rities, *most needefull for* this tyme present.

Compiled by *VV. Averell*, Student *in Diuinitie, and Schoolemaister* in London.

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To therightvvorshipfull, and his singuler good freend, *Maister* William Wrathe, *Warden* of the Worshipfull Company of the Mercers,

W. Auetel *wisheth health of body, happinesse of soule, and continuall prosperitie, both in this life, and in the life to come.*

HAuing long tyme *studied (well beloued Syr) which way I might shew the fruites of my good will, by gratifying your worship, with some signe of my affectionate heart, and hauing by opportunitie this booke ready finished, I could not tell on whome I might better bestowe it then on your worshippe, whose affabilitie, gentlenesse, courtesie, vertue, and other commendable giftes, I haue not onely heard with mine eares, but iudged by mine eyes, as hauing had experience thereof from the beginning of my remembraunce, whome therefore I haue made the sole supporter of my labour, in bestowing this handfull of paper vppon you, knowing that you will courteously take it, thankfully accept it, and freendly defend it, being a matter vertuous, against all the scoffes, and girdes of the vicious, whose enuie and ignoraunce, so dimmeth the seate of theyr affec-*

tions, that being blinded with follie, they lothe wisedom, and euerie vertuous exercise, for which cause I studie not to please them, nor care not to content them, considering that to please the wicked, is to displease the godlie.

I haue rather selected you out as a patrone of my paynes, then any other, for that I hope you wyll more gratiously take them, then accustomablie the greater sort doo in these dayes, whose ingratitude is growne so great, that the studdies and toyles of menne, which in tymes paste were in great fauour regarded, and with lyberallytie rewarded, are nowe so coldly esteemed, and so vnthankefullie receyued, that the learned are nowe a dayes, rather bent to studdy for theyr owne gaine, then by writing, to procure the publique profyte of others.

By meanes whereof, learning groweth in contempt, and men wexe colde in the studdie thereof, seeing vertue lacketh her reward, and learning looseth a freendly countenaunce.

Yet I knowe there are that fauour good letters with cheerefulnesse, take the giftes of the good Studentes, that both receyue theyr labours, and reward theyr vertues, and such are truelie vertuous, and duelie noble, how inferiour a calling soeuer they possesse, for vertue is true Gentillitie, and the onelie badge of renowmed Nobillitie, which dooth more nobillitate the name of a Gentleman, then treasure, and more aduaunce his fame, then ritches.

Among whome I account your vvorshippe, hoping that

that you wyll with a good countenaunce accept my trauailes, and with freendlinesse esteeme my labours, which if you doo, then am I as fullie satisfied, as if I had reaped a greater benefite, accounting your good wyll my suffycient recompence, and your fauourable acceptation, a freendlie requitall: And thus committing you and yours to the gouernement of the Almighty, I ende, desiring God to blesse you in this lyfe with all happinesse, and in the lyfe to come, sende you perfect felicitie.

Amen. Amen

Your poore freend
and well willer.
VV. A. *Schoolemaister.*

To the freendlie and courteous Reader.

Entle and freendlie Reader, if thou thinke him to be thy freend that beſtoweth vpon thee frankly, and with a lyberall heart, ſome coſtly iewell to delight thine eye, or ſome golden gyft to pleaſure thy minde: then thinke me no leſſe, that giue thee not a materyall thing alone to feede thy fancy, but a coſtly comfort for thy hearts delyght, which albeit it ſeeme ſmall in ſhew, and beare a ſlender bulke, yet mayſt thou, of what condition ſoeuer thou be of (if with iudgement thou reade it) picke out ſuch wholſome leſſons, as may pleaſure thy minde, and profite thy life. Heere ſhalt thou learne in proſperitie, to beware of pride, and to auoyde ſecurity: if thou be a Father, how to bring vp thy chyldren with diſcretion: if a Sonne, how to reuerence thy Father with wiſdome: if thou be ſingle, how to chooſe thy wife, ſo that thy lyfe may be happy, and thy tyme ſpent in quietneſſe: if married, how to gouerne thy ſelfe and thy mate in all ſeemelynes and vertue: heere may wiues learne wiſedome, and maydens gather modeſty. To conclude, the commodities are many, the examples pleaſaunt,

ſaunt, and the practiſe thereof profitable, and therefore, to the ende that thou mighteſt be partaker of that which may be thy future profite, I haue compyled this ſmall Booke, not wearying thee with long diſcourſes, leaſt thy minde ſhould (being queaſie) wexe lothſome, and ſo diſdaine it before thou reade it: but in ſhort and breefe Treatiſe, I haue packed together that which if thou can rightly vſe it, ſhall be as gaineſome as pleaſaunt, wherfore, if thou bring with thee a thankfull heart, and a vertuous minde, thou wylt thankefully take that which I haue freendly written: but if thou haue an enuious eye, thou wylt ſoone carpe at that by enuie, which the Printer by ouerſyght, and I by infirmity haue committed.

Learned *Homer* ſometime ſleepeth, and the faſteſt foote ſometyme ſlyppeth, the wiſeſt tongue maye catch a tryp, and the warieſt penne committe a fault, errour is as naturall, as the correction thereof commendable.

VVherefore that which remayneth is, I commit my ſelfe and my labour to thy good lyking, if thou lyke it, commend it and vſe it, if thou diſlyke it, amend it, or refuſe it, do not *Nodum in ſcirpo quærere*, ſeeke a knotte in a ryſhe: For many will finde fault, that cannot amend a worke, and ſome diſdayne others labours, that are themſelues loytering ydle lyuers, that eyther cannot doo any thing woorthy commendation, or if they be able, conſume theyr tyme in ſcoffing, or elſe in ydle liuing. But knowing

To the Reader.

I shall not be so fortunate as to escape some such altogether, seeing that vnder euerie Stone lyeth a *Scorpion*, I commend me to the vertuous, despising the enuious, and so gentle Reader, wishing thy well fare, I ende, committing thee to him, whome I beseech graunt thee to reade with profit.

Fare well.

A Dyall for daintie Darlinges, that are rockt in the *Cradle of Securitie.*

Erodotus sayth, that when a Woman putteth off shamefastnesse with her garment, and that shee walketh without her vesture, shee walketh naked, forgetting her selfe to haue done any such thing: so that shamefastnesse once lost, shee drowneth her selfe in the Charibdis of all vices, & falleth into the Scilla of all outragious mischeefes. And therfore sayth Cicero in his booke De oratore, *Custos omnium virtutum verecundia est*, Shamefastnesse is the preseruer and keeper of all vertues. And Valerius Maximus sayth: *Verecundia parens est omnis honesti consilij*, Shamefastnesse is the mother of all honest counselles. But where shamefastnesse remaineth not, there entreth pride, whoredome, vntemperaunce, and the sinke or puddle of all pestiferous vices: so that beholding an vnshamefast woman, we may iustlie imagine, we see a naked strumpette, openly shewing her close and hidden secretes. This vice of vnshamefastnesse, is continuallie matched with pride, yea, they are so vnited and ioyned together, that euermore they walke arme in arme, lyke sister and germaine, and are neuer found to be seperated a sunder: after pride, followeth forgetfulnesse of God, contempt of man, and vtter disdaine of all vertue. But especiallie pride so transformeth the inward ornaments of the minde,

Hugo in libello ad focium volentem nubere.

minde, that it leadeth the body to all abuse, and bringeth the soule to vtter ruine, inchaunting the wittes with such vnnaturall passions, that it altereth the shape, as it were with Circes illusions, the spectacle of this outragious furie: you may euidently beholde, in the example of a Captaines wife of Constantinople, whose detestable pride, was so lothsome in the eyes of the Lord, that it procured his iustice to worke reuenge vpon her stincking carcase. The report whereof as I haue breefely read, so the discourse thereof, I will shortly write, trusting that all these in whome the sparkes of vertue are kindled, will by her example growe into a greater increase of vertue, and they whome the water of follie hath quenched their good desyres, will warme themselues at the flames of wisedome, to drie vp the moisture of their vicious mindes.

¶ A notable and excellent example of Gods iudgements, *in his most seuere punishment, of the rare* and straunge pride, of a Captaines wife of *Constantinople.*

There was within the famous Cittie of Constantinople, a Captaine ouer a certayne bande of Venetians, who, if he could as well, by wisdome haue gouerned his wiues infirmitie, as he could by pollicie conduct and rule his armie, his memorie had beene obscured, with blotte of oblition, and his wiues example drowned in the suddes of silence.

But there is no arte can chaunge the spottes of the Leoparde, no labour washe off the colour of the Morian, nor force of the hammer breake the Adamant, nor no Art nor strength resist a wicked woman, but that if shee once let loose the raines to pride and pleasure, shaking of the grace

of

of God from of her carelesse shoulders: If the feare of her creator, can not reduce her from sinne, nor the worlds report conuert her to shame: it is neither wisedome nor pollicie, perswasion nor counsell, force nor fortitude, can alter the course of her corrupted nature.

But returning to the discourse of this Venetians wife, so tenderlie, so delycatelie, or rather so dyssolutelie, shee spent the course of her vngratious lyfe, delighting her selfe so supersticiouslie with artificiall pleasures, that shee disdayned to washe her soft and dainty skinne, with the necessary vse of common Conduite water.

Lyke to a number of our curious Dames, that are more wanton then wise, more prettie then profitable, and more finishe, then eyther wisedome wylleth, or the state of theyr husbandes alloweth, not contented with thinges necessarie, but alwayes seeking that is superfluous.

Thus lothing the licquor ordayned by Nature, shee sought to procure her some other by Arte, and therefore caused her seruauntes, by theyr continuall toyle, to gather for her, the dropping deaw of Heauen: by the which theyr no small labour, they procured for her, a bathe to washe her tender lymmes.

O monstrous Pride, O vnsatiable nature, O execrable furye, that not contented with Natures symple vse, would seeke for thinges of dainty artes deuice.

But as the Myrre, though it be sweete in smell, yet is it bytter in taste, or as the Water in Leontinis, though it quenche thyrste, it presentlie kylleth, so her present vse of pleasures, though a whyle they were sweete, yet at last they were sowre, when the anger of God was kindled against her pride.

If the Lion bite of ẏ worme Leōtophon, incōtinently he

 dyeth,

dyeth: if a man drinke of a certaine redde water in Ethiope, he wereth madde: and certainly, who so talketh of this detestable vice of pride, it leadeth them eyther presentlie (without grace) to everlasting death, or bringeth them in short tyme to such madnesse of minde, that they vtterlie forgetts whereof they are made, from whence they came, and whereunto they shall.

This impe of Venus, or rather companion of Lucifer, was so roted in pride, being *Lerna malorum*, The dunghill of mischeefes: that shee continuallie deuised to satisfie her lustes, and disdained that which was common to natures kinde, acquainting her selfe with such contemptible qualities, that shee lothed to touch her meates with her white and delycate fingers, and therefore found out a rare and straunge invention, to satisfie the appetite of her queasie stomacke, causing her Eunuches (being certayne gelded personnes) to minister vnto her in little morselles, her necessarie vse of her needefull nourishmentes, which shee receyued not at theyr handes, which scorned to touch them with her owne, but from off a golden diethe booke, with her two forefeth, she daintelie conueied the same into her mouth.

But as eche disease, if it be not taken in time, creepeth by continuaunce into euerie part of the body, or as the water that breaketh out of his boundes, if it be not quicklie stopped, gathereth at length into a mightie flood: So this malladie of her minde, being let at lybertie, ouerflowed the bankes of reason, and drowned her quite in the swallowing gulfe of surquedrie.

Her bed chamber was garnished with such diuersitie of sweete hearbes, such varietie of fragrant flowers, such chaunge of odoriferous smelles, so perfumed with sweete odours, so stored with sweete waters, so beautified with tapistrie, and decked so artificially, that I want memorie to rehearse it, and cunning to expresse it, so that it

seemed

ſæmed, her Chamber was rather ſome terreſtriall Paradiſe, then a manſion for ſuch a mateleſſe myſtereſſe, rather a tabernacle for ſome Goddeſſe, then a lodging for ſuch a lothſome carcaſe.

But the ſtroke the higher it is fetcht, is of greateſt force in falling, the wound, the longer it corrupts, brings greateſt ſmart in curing, and the iudgements of God, the longer deferred, are the more ſeuere in puniſhing, for though his patience procure ſufferaunce, yet his iuſtice yeldeth vengeaunce, though he haue leaden feete, yet hath he yron handes, though it be long or he come, yet at laſt he payeth home, as may euidentlie appeare in the myrror of this womans miſerie, vpon whome the Lord ſhewed the ſeuerity of his Iuſtice, as an vpright reward of her vnſhamefaſt offences.

Draw nére you wanton wormes, that leane your lofty heades, vpon the dainty pyllowes of pride, you that haue periwigs to curle your heaire, colours to paint your face, art to ſquare your ſhoulders, bolſters to faſhiõ your waſt, inuentions to chaunge nature, and deuiſes to alter kinde, conſider what Cyprian ſayth: *De habitu virginis, quod natum eſt, ex Deo eſt, quod mutatũ eſt ex demone:* That which is borne, is of God, that which is chaunged, is of the deuill. Your waſhing in ſweet waters, your anoynting with ſwéete odours, your muſke, your ciuitte, your baulme, and a number of deuiſes, to make the body ſwéete, when your pride and whordome, with the reſt of prides companions, do make your ſoules to ſtincke, as the Poet Martial ſayth: *Non bene olent, qui ſemper bene olent*, They ſmell not well, that alwayes ſmell well. Beholde how the Lord puniſhed the pride of this woman, which had ſolde her ſelfe to vnſhamefaſtneſſe in his ſight, for with the ſhyning ſword of his diuine iudgement, he rotted euery parte of this her pampered body, ſo that no member, no ioint, nor part therof was free, from the mouldred plague of putrifaction.

Her Chamber was filled with such an intollerable stincke, that no man could abide the smell thereof in his nostrelles: thus was she hatefull to God, disdainefull to man, and lothsome to her selfe, but that most might increase her greefe, vtterlie forsaken of all company, her Eunuches which had fedde her daintelie, disdainde to cherish her simplie, her Maides which had serued her curiouslie, refused to nourishe her poorelie, scarcelie one Maiden seruaunt, who by her flatterie and fayre perswasions, by promises and fayre allurementes, intised with hope of gaine, and assisted with sweete perfumes, ministred to her want and supplied to her necessitie, tyll the twisted lyne of her myserable life, wasted with the corruption of weakenesse knapped in sunder, and the full tyme of her fatall Glasse expyred, she yelded her selfe to the wonted course of nature, and finished the race of this her ruthfull pilgrimage.

Quicklie was this languor digested of her frendes, the end of whose greefe increased theyr gladnesse, her complet mone, procured theyr myrth, and her finished sorrowe brought vnto them sweetenesse of contentation, rather reioycing at her deliuerie, then sorrowing at her departure, who in her lyfe time was a myrror of miserie, and at her death a glasse of ignominie, in her prosperitie the praye of pride, and the bewe of vanitie: and therfore iustlie in aduersitie, the play of Fortune, and the blotte of Infamie.

Beholde heere deare Dames, the ende of prides presumption, and in this myrror conceyue her last conclusion: learne by this example to auoide curiositie, and craue of God with teares, for true humilitie, the which shall make you most acceptable to God, most lyke vnto Angelles, and best beloued of earthlie creatures. Where contrariwise pride, as it is the greatest miserie, so doth it transforme men to monsters, Angelles to deuilles, and reasonable creatures, to infernall furies. To which purpose Augustin sayth: *Humilitas homines sanctis Angelis similes facit, et superbia*

Auguſt. ad quendam comitem.

perbia ex Angelis demones facit, &c. Humility maketh men like to holy Angelles, but pride of Angelles maketh men deuilles. And as I may plainly say, she is of all sinnes the beginning, the end and the cause, for that not onely pride it selfe is sinne: but also no sinne hath beene, or can be, or shalbe without pride. Gregorie sayth, *Radix cuncti mali, et regina omnium vitiorum superbia est, &c.* Pride (sayth he) is the roote of euerie mischeefe, and the princesse of all vices: Of which the Scripture witnesseth, saying: Pride is the beginning of all sinne. Seuen principall vices spring from the venemous rote of pride, namely, vaine glory, enuie, wrath, sadnesse, couetousnesse, gluttony, and lecherie, with the which seuen vices of pride, the deuill often holdeth vs captiue. I remember, Hugo Victorinus maketh a notable description of pride, saying: *Quatuor sunt quæ trahunt elationis currum, &c.* There be foure horses (sayth he) that drawe the wagon of pride (*Videlicet*) desire of rule, loue of proper prayse, contempt, and disobedience: the wheeles therof are boasting of minde, and arrogancie, gloriousnesse in speeche and leuitie: the driuer of this wagon is the spirite of pride: they which are borne heerin, are the louers of this world: the horsses are vnbridled, the wheeles easily turned, the carter froward, and they weake which are caried. Verie well therefore was it said in Ecclesiasticus, that the originall of all sin is pride, so hateful in the sight of the Lord, hath it alwaies been, that in all ages and all persons, it neuer went vnpunished: how proude was Nabuchodonozer, which in the middest of his glory cried out: Is not this great Babylon, which I haue built for the house of the kingdome, by the might of my power, and for the honour of my maiestie. But ỹ same hower was he punished, for he was cast out of mens company, & did eate grasse like Oxen, and his body was wet with the dew of Heauen, tyll his heaires were growne as Eagles feathers, & his nailes as birds clawes.

Gregory, in moralibus.

Eccle. 10.

Hugo. victori. in lib. de clausstro, animæ.

Dani. 4.

O howe many hath pride béene the deſtruction of, which haue ſuffered themſelues to be carried away thereby? yea and what miſchéefe is there, which hath not béene through
2. Sam. 15. pride prouoked? hereby was Abſalon intiſed to expell his Father forth of his kingdome, by this Romulus ſlew his brother, that hee alone might rule as King, through this Iulius Cæſar purſued Pompei vnto death, with whome he had many battailes, and all through pride and couetouſneſſe of rule. Of this, Marius the Romaine not contented that he had fiue tymes béene Conſull of Rome, would violently keepe the ſame the ſeuenth, wherby came a great ſlaughter betweene Marius and Silla, who withſtood him therein: through this, Alexander the great moued battayle, & vexed all the Orient with warres, through his vniuſt pride and ambicious deſyre.

But to turne againe to examples in Scripture, becauſe vpon the trueth thereof we builde our beléefe: Lucifer, through pride was thrown out of Heauen, Adam through pride, was thruſt out of Paradiſe, the tower of Babel was thereby ouerthrowne, Goliah the Phyliſtian was thereby ſlaine, Aman was hanged, Nichanor kylled: And to reſemble the Hiſtorie whereof I intreate, Antiochus for his pride was ſo plagued, that his bowelles by Gods iuſt iudgements rotted, yea, and from thence iſſued wormes in ſuch aboundaunce, that the ſmell of his carcaſe was to euerie man annoyaunce. Herode aduaunncing himſelfe in his royall eſtate, would for his glorie be eſtéemed a God, but the power of the Lord ſuppreſſed his pride, that the ſtincking wormes conſumed his carcaſe. Thus maye we ſée, how pride hath cauſed the wrath of the Lord to be kindled, ſo that in men, nay, in Angelles, it hath not ſcapte vnpuniſhed: and to queſtion againſt the vaine pride of ſome women, what became of Eues preſumption, what of Iezabelles pride, the one deſyring to be as God, was thereby to the deuill ſubiected, the other for her wickedneſſe, was

of filthy Dogs deuoured. O vanitie of vanitie, O fond and fickle beautie, nay, O stinking fleshly glory. Inquire of an olde & wrinckled creature, what is become of her wonted giftes of Nature by age defaced, by sickneſſe chaunged, by sorowes and cares altered, and by times continuaunce wasted: why then art thou proude, earth & ashes, where is Helen of *Greece?* Polixena of *Troy?* Dido of *Carthage?* Aroto-nica of *Syria?* Venus of *Cypres?* Cleopatra of *Egipt?* Lucrece of *Rome?* with Fauſtin & the reſt: Where is they^r beauty? Where is they^r pompe? Where is they^r Princely apparell? They^r coſtly chaines? They^r precious iuels? They^r ringes? They^r bracelettes? And the reſt of all they^r glorie? Is it not in the earth? Is it not forgotten? What remayneth thereof to them? But as a certayne man had written on his graue, *Hoc ſolum mihi ſuper eſt Sepulchrum*, Onely this Sepulchre remaineth vnto me. Euen ſo, of all your pride, of all your beautie, and of all the reſt of your worldlie pleaſures, wherein you fixe your chefe felicitie: nothing but earth remaineth to your delycate body, and for your naked ſoule, the ritcheſſe of Gods mercie: caſt away therefore theſe fading ſhaddowes, and cleaue to the ſubſtaunce of aſſured thinges: conſider with your ſelues, that whatſoeuer you poſſeſſe, or whatſoeuer you vſe in this lyfe, it is but a vapor that ſwiftlie flydeth, and a falſe flame that quicklie fadeth, onely your good conſcience ſhalbe a braſen wall, and a tower of defence for you, at the daye of iudgement, before the preſence of the omnipotent God, vnto whome if you will liue wel, account all worldly thinges but ſmoke, ſo ſhall you not be preſſed downe with the vanities of this lyfe, but that you may without feare of conſcience, lyft vp your eyes, to beholde the preſence of your redeemer, and raine with him in that euerlaſting place of pleaſure.

The punishment of disobedience, shewed vppon an obstinate and stubborne *Sonne, who most miserablie and vnnaturallie, withheld* from his Parentes, the needfull nourishmentes, of theyr necessarie sustenaunce. A notable spectacle for euerie disobedient childe, to see therein the plagues of God, vpon vnnaturall chyldren, that withdrawe from theyr aged Parentes, the duetie and loue that they ought to showe.

Mongst the workes that nature hath framed, we count it great deformitie, for any thing to be repugnaunt to the kinde, whereof it toke increase, in as much as in those sensible Creatures, seperated from rationall vnderstanding, and being but led by sensuall gouernement, we see an inward duetie and secrete loue, that causeth the rote of thankfulnesse, to yelde forth liuelie fruites of plentifull good will, to repaye the passed paines of theyr sellie Parentes. Both byrde, beast, fishe, or whatsoeuer receyueth life, is in some part endued with a certaine knowledge, and loue of those, from whom they had theyr being, or essenciall substaunce: and therefore those children, vnto whome so little regard of naturall loue remaineth, that they not onely derogate that duetie from theyr Parents, which God and nature hath commaunded, but also pursue the lyfe of theyr progenetours, euen to their graues, being led on with a couetous desire, rather of theyr substaunce, then any willing wish of theyr liues

liues assurance. I knowe not wherevnto I may resemble them by similitude, but to the Vipers brode, most full of ingratitude, who not tarying theyr timelie maturitie, eate out theyr Mothers sides most cruellie, preparing theyr timelie passadge, to the vntimelie death of theyr miserable mother: and as both the Male and Female receiue theyr death, by the increase of theyr vnnaturall sæde, (the one by bearing, the other by ingendring) so fareth it with a great many impious children, (that like these Vipers, vnthankefull to theyr Parentes for theyr being) desire not onely the death of theyr Fathers, but, (if any richesse or substaunce, is growing to them by theyr Mothers departing) like detestable sæde, dw also procure the death of both, to the ende (that lyke the Vipers) they may procure theyr present being, though it be to both theyr Parentes vndoing: Example of this you shall perceyue in the sequell of this discourse, as also the vengeaunce of God, vppon the vice of disobedience, being left as a clappe to dismay the mindes of such rebellious persons, before the bolt of Gods vengeaunce, be shot to their further punishment.

In the partes of Normandie, there dwelt a man, more renowmed for his ritchesse, then fortunate in his issue, who, though by byrth he was to some inferiour, yet for substaunce, to many men superiour: so that, I knowe not whether he were more happie in his wealth, or vnhappie in his Sonne, such contrarietie was there, in both these giftes of fortune: that for the one, he was to her beholding: for the other, to accuse her of disdaine. But such is the vnconstauncie of fortunes giftes, that amiode many pleasures, the authour of fortune, sendeth some displeasures, least the forgetfull nature of man should decline from the remembraunce of his omnipotencie.

This man had but one onely sonne, whome therefore he tenderly and delicately brought vp to mans state, not bending the wyeth while it was græne, nor propping the plant while it was young, by reason whereof the wyeth grew stiffe, and the trée croked: so that it passed Artes integritie, to alter the course of natures deformitie, *Quo semel est imbuta recens seruauit odorem*: The vessell being new, was at first seasoned with stinking lothsome licquor, so that it was to harde afterward to remoue thereof the sauour: they that will haue fine Spanielles, teach them being small: they that will haue good horses, bridle them being young: and they that will haue vertuous Children, do correct them being Infants: otherwise the dogge will not hunt, the Horse will not beare, nor the Chylde liue in honest behauiour: but the one will snarle, the other will kicke, and the thyrd will stubbornelie spurne at his duetie.

There was adioyning to this man, a certaine Knight, who noting the wealth of this vnfortunate Father, to returne to the possession of this his onely Sonne: thought that such a masse of money, as he possessed, would counterpayse the simplicitie of his stocke, and beare out the base ignobillitie of his byrth: and therefore hauing a Daughter of comelie countenaunce, adorned with the giftes of natures lyberalitie, purposed to contriue a match, betwixt this ritch mans sonne, and his fayre daughter: and wayting opportunitie, brought certaine of his frændes, to perswade this sælie man to an vnprofitable match, and thus he framed vnto him his spæche.

Syr, muse not at my wordes, but frændly waye my meaning, which I intende to vtter, the ende whereof tendeth to the aduauncement of your stocke and kindred: So it is, that fortune hath giuen vnto me a Daughter, of byrth well borne, of beautie sufficient, and of goodes and vertuous gouernement, her will I bestowe in marriage

vpon

vpon your sonne, which if you like, shall (as I hope) not onely redound to your great comfort, and further helpe while you are here, but also hereafter exalt your posteritie, and bring your stocke vnto high renowne and gentry: This will I do conditionallie, that you will make a present deliuerie of all your possessions, into the handes of your onelie sonne, who though by nature he shall be moued, to your sufficient maintenaunce, yet will I see, that to your necessitie shall be ministred aboundauntlie, the commodities are diuers that may induce you herevnto: first consider, that your age requireth rest, which you may take, hauing once accomplished this thing, then what ioy maye it be vnto your aged minde, to beholde with your eies, your sonne assuredlie placed in your possessions, who though he be your onely heire, to succeede you in the same, yet may be thereof preuented by death, or by accident of aduerse fortune.

This simple man, heard attentiuelie this sugred tale, not considering, that in smothest streames, is most daungerous wading, in shallowest waters, most perillous sayling, and in greatest places, most hurtfull sleeping: the Bee carrieth honny in her mouth, and a sting in her tayle, the Sirens sing sweetly, but theyr song is the Saylers sorrow. So this flattering Knight, though in his speeche appeared an outward showe of trueth, yet was it but the bayte to catch this seelie fishe withall, to the ende that his Daughter might come to the possession of his wealth. And therefore I may liken the simplicitie of such men (that cast not the disprofite of ethe cause, as well as the commoditie) to the follie of the fishe Sargus, whereof Aelianus speaketh, which so vehementlie loueth the Goate, that the fisherman when he purposeth to take her, putteth on a Goates skin ouer his head with hornes, prepareth his nettes, the Sunne shining at his backe, and disperseth in the Sea: Wheate sodden in porrage, made with Goates flesh, the

Aelia. in li. 11. cap. 19. de nat. animal.

sauour thereof when the Fishe perceyueth, she draweth nie, delighting in the sight of the fained Goate, and so is taken in the nette to her owne annoyaunce: euen so, these men delighted in the shaddowe of outward trueth, are deceiued with substaunce of inward deceits.

Thus this olde man, trusting to the glorious wordes of this wilie Fisher, was caught in the nette of vaine beléefe, that such ease and contentation should redounde to his desyre, as should cause the small course of his future lyfe, to be spent, in fulnesse of all delyght, and therefore (though lothe to depart from that hee firmelie loued) yet perswaded thereto, by the professed frendes of this glorious Gentleman, was induced to condiscend to theyr desires.

The marriage daye therefore appointed, the solemnities thereof were shortlie accomplished. The Sonne and the Daughter the first yére, ministred to the necessitie of theyr aged Parentes, plentie of all thinges: the second more sparinglie: but the thirde most vnshamefastlie: the fourth yére, through the suggestions of his Wife, he prepared for his wofull Parents, a lyttle lodging, oppolite against his statelie building, where he might yéeld vnto them, a bare scantling of necessary sustenaunce.

Thus these odious children, as time increased, beganne to immitate the nature of the Pellicanes younglings, who after theyr mother hath brought them vppe to some bygnesse, beginne to strike and pecke her in the face, for which she being vexed, in her furie kylleth them, and afterward being sorie therefore, she pearceth her sides with her boysterous beake, tyll the warme blood issuing from her breast, renneth her younglinges to newnesse of life: In which similitude, is comprehended the entyre affection of a mother to her children, and the small requitall of children to theyr Parentes.

This

This aged and vnfortunate Father, with his croaked olde Wife, suffered in this state no lyttle neede and necessitie, yea, scarselie durst they set foote within the dores of theyr vngodlie Sonne: but commaunded those things, yea, and requested the same, which they could not want, from the handes of a household seruaunt. O myserable seruitude, nay, O vntollerable slauerie, that he which had authoritie to commaund the sonne, was now at the pleasure of a seruaunt.

In this case, these two croked Creatures, passed a great part of theyr toplesome time, vntyll, it fortuned the aged Mother, out of her cottage windowe, espied one daye, in the house of her Sonne, meate spitted, and layde to the fyre, ready to be roasted: the sight whereof, procured vnto her some hope of better fare, then accustomable ble did yelde vnto her. But seeing that delaye of eyther sending for her, or to her, did driue her in doubt of the least parte thereof, shee came vnto her aged husbande, the onelie copartner of all her greefe, saying vnto him.

O my well beloued husbande, the auncient companion of all my paines, thou seest in what hungerie state, we spend our withering time, which requireth greatest sappe of nourishment, as for me, I am but a myserable mother, and an vnhappy woman, whome fortune hath taught, to be with fewest things content. But goe thou to the house of our Sonne, where it may hap thou shalt fyll thy hungerie bodie, with part of that meate, which mine eyes by chaunce espied.

The olde man hearing these wordes of his frendlie Wife, leaning his aged lymmes vppon his staffe, hasted to the house of his vnnaturall childe, hoping to finde that fare, that his hungerie heart did wishe.

But this wretched and accursed childe, hauing intelligence of his Fathers approche, caused the meate to be

taken

taken from the fyre, and priuilie conuaide the same into a secrete place, least the eyes of his aged Syre should, but be sedde with the sight thereof, and hastelie running to mæte his croaked Father, in stæde of reuerent spæch, gaue him froward language, and for honour to his sliuer heaires, obstinatelie shewed him a frowning countenaunce.

Which when the sælie simple man perceyued, how frustrate he was of his longed hope, dissembling the matter, he presentlie returned to his former abode, whose sorrowfull heart, I referre to the milde consideration, of euerie lenious and gentle Parent, that haue felt the discourtesie of such bastards and vnnaturall slips: which degenerate from the vertue of theyr auncient rote, from whence they toke theyr off-spring.

Sæ hære the nature of a dunghill byrd, once matched in alyaunce with the noble Eagle: beholde the nature of this crabtræ slippe, being once grafted into the daintie Pearetræ stocke. Marke well the nature of this carren kite, being entred in societie with the flæing Faulcone, & consider the quallitie of this vpstart Gentleman, matcht in affinitie with this new alyaunce: Set a begger on horsebacke and he will gallope, set a sowle on a bench, and he will knocke his hæles, make a cobler a Courtier, and who more scornefull, make a iauell a Gentleman, and who more disdainefull. This yong youth, aduaunced to this state, forgot the place from whence he had his originall, disdaining his Father, contemning his Mother, and withholding from them sustenaunce and reuerence, which had giuen vnto him substaunce & essence. But behold, the punishment of God vpon disobedience, how seuerelie he reuenged, this lacke of earthlie duety, which by his word he hath commaunded, and let it be a myrror to all vertuous chyldren, that they withholde not from theyr aged parents, that loue and affection, which nature hath required: This haggard sonne, his father being gone, commaunded

the

the meate to be laide againe to the fyre, the which was no sooner done, but suddenlie a monstrous ouglie Tode, violently leaping vp and downe the Chamber, approched the fire side, and hastelie skipping vpon this accursed meate, cleaued so close to the same, that force nor strength could beat the same away. The maide crying to her young maister, with a shrieking voice, caused him quicklie to discerne the matter, who assaying by stripes to repulse the same away, wrought (by Gods iust iudgement) his owne punishment: for this filthie Tode, contrarie to natures temeritie, which hath taught the same to flie the sight of man, with forcible strength, reuerted from the meate, and respringing from the same, leapt suddenlie into the face of this Lordlie sonne, cleauing so fast thereunto, that no art nor counsell, no force nor fortitude, could driue the same from his accursed flesh, but that sticking thus vnto his face (many yeeres) punished the wickednesse of this vngratious impe, that contrarie to lawe & nature disdayned the duetie due to his withered Parents. But that which is most myraculous, when any man touched any part of this hateful monster, or endeuored to driue the same from of his face, the terror of torment so assaulted his heart, that it pinched the same with most vntollerable paines.

The fame of this wonder, was spread throughout all the vttermost endes of Normandie, and Fraunce, the straungenesse whereof, did amaze as many as heard the same, causing in many children some feare and duetie to theyr Parentes, and in many Fathers more carefull regard of theyr children.

Yet as there is no offence so hainous, but by contrition auoideth Gods vengeaunce, so is there no sinne so greeuous, but is pardoned by repentaunce, for though the fire of Gods wrath, be often kindled against our transgression, yet the waterie teares of submission, quencheth the consuming coles of his anger, and obteineth present re-

mission, and so though this obstinate sonne had both offended his earthly Father, and also incensed his heauenlie Creator, yet his minde melting in humility, prouoked the Lord to accustomable pittie, so that after long, patient, and sufficient sufferaunce, the Lord sent vnto him spéedy delyueraunce.

Drawe néere you dallying Daddes, that marre the mindes of your children, by excessiue and ouermuch cockering: beholde the iudgementes of God, that punisheth you in those thinges that you chéefely loue, because you make them your Gods, who ought to be theyr guides, you adore them lyke Saintes, which should serue you lyke Sonnes, you let them run at lybertie, which you ought to kéepe in straightly, you minister to theyr néedlesse youth, which should labour for your néedfull age, you giue them all things, and deny them nothing, and yet you complaine that your children are gracelesse, when you your selues are not therein blamelesse.

O Fathers, remember you haue béen children, remember that in your childhood, the flesh did assayle yée, letchery dyd burne yée, lust dyd inflame yée, the world dyd prouoke yée, and the deuill dyd tyse yée, and sith thou art a Father, and hast béene a sonne, sith thou art olde, and hast béene young, let not thy chylde liue so in youth, as maye make thée wéepe in age, neyther let him so follow his affection, as maye cause thee wayle thy want of discretion. Harke what the Wise man sayth: If thou bring vp thy sonne delycatelie, he shall make thee afraide: and if thou playe with him, he shall bring thee to heauinesse: laugh not with him, least thou weepe with him also, and least thou gnash with thy teeth at the last: giue him no lybertie in his youth, and excuse not his follie, bowe downe his necke whyle he is young, hye him on the sydes, whyle he is but a childe, least he waxe stubborne, and giue no more force of thee, and so shalt thou haue heauinesse of soule.

Eccle. 20.

Saint

Saint Augustine reciteth a notable example of Cyrillus a Cittizen of *Hipponenses*, who hauing a Sonne, which he superfluously loued, for that he was his onely sonne he possessed, he brought him vp so delicately, that he wanted nothing, but had it of him willinglie, denying nothing that he demaunded, but graunting him all things that he required, being as slowe to correct him, as he was loth to displease him: this youth consumed a great part of his fathers goodes, in luxurious liuing, (as a number do with vs in these dayes, which frequent the Tauerne before the Temple, visite theyr harlottes with letters, before theyr redæmer with teares, delyte rather to sippe the cuppe of theyr concubine, then to taste of the comfortable cuppe of Communion:) but beholde the glorie of folish Fathers, and marke the fruite of vnbridled children: for being one day dronken with as much wine, as his Syre was with superfluous loue, he killed his Father weake with age, oppressed his Mother great with childe, would haue defyled his sisters, and wounded two of them vnto death. Aug sermo. de detestatione ebrietatis. ser. 33.

O mysterable and detestable impe of the deuill: but sée héere, O fathers: what cõmeth of your too too folish affection, & superfluous loue, which blindeth your iudgement, that you cannot, & will not correct the faultes of your children, as the Philosopher sayth: *Amor et odium sepe faciunt iudicium non cognoscere*, Loue and hatred oftentimes peruert iudgement. The cause of which maketh you to nusse them in such nicenes, that they are vnfit for labor or study, through corruption of idlenes: the Emperor Octauian, set his sonnes & daughters to labor, to the end ý they might if fortune failed, obtaine a meane to liue in honest behauior: he taught his sonnes the exercise of chiualrie, & his daughters to worke in woll painefully. Licurgus, taught his yong children to suffer harme patientlie, & to do good willingly. Many examples may be herin inserted, in which I should seme too tedious, if I should prosecute them with 1. Rhe. Policra. in lib. 6. cap. 4. Cicero in lib. Tusculan. queſt.

prolixitie, but because I will not be too long, I will therefore conclude with breuitie, shewing how this want of correction, and this too fond affection, hath caused Parents to be punished in theyr children.

Dauid, for as much as he was too slacke in correcting his childrens abuses, was therefore plagued in theyr oppressions, how was he expulsed by Absalon? How was he shamed in Amon? And to be short, Hely for his negligence in not correcting the offences of his children, was punished of God, so that in one day his sonnes were slaine, he brake his necke, and his daughter in lawe for sorrowe thereof, trauailed with childe and died.

1.Reg.4.

Boetius reciteth a History of Lucretius, that was nourished vp of his father without discipline and correction, vntyll mans state, who consumed his money at dice and harlottes, and being many times redeemed by his Father out of prison, fell notwithstanding to ill company and conuersation, tyll on a time being taken for some great offence, and led vnto the gallowes, his father following him, he requested at the place of execution, that he might speake with his father, and that he might but kisse him before his departure, and sayning the same, most sharplie bitte of his fathers nose, saying: Father, iustlie by thy meanes dw I suffer this, for hadst thou but corrected me, I neuer had come to this miserie.

Boe. in lib. de doctri. scolarim.

Beholde heere O fathers, the fruite of slacke correction, what foolishe pittie procureth in graceless children, what lyttle lacke of vice, and what great want of vertue, corruption hath sowne in the hearts of your younglinges, bring not your selues therefore vnder the yoake of your children, for you shall finde it a painefull burthen. The Wise man sayth, Trust not to their lyfe, nor regard noe their labours: For common experience teacheth vs in these dayes, that the loue of Fathers to theyr children is verie great: but the affection of children to theyr Parents

Eccle.16.

verie small: we see what care Fathers haue ouer the state of their children, and what negligence children haue ouer their Fathers: and therefore it may be saide verie well, that loue by nature doth descend, but not ascend, it descendeth from the Father to the Sonne, but it ascendeth not from the sonne to the Father, wherein the loue of the Father appeareth more, and the loue of the childe lesse: but what is the cause, that the loue of the Father is more effectuall to the childe, then the childes good will to the Father? the reason is, *Quia radix citius putresceret quamque, ramus remitteret sibi influentiam*, Because the roote shall sooner rotte, then the braunch shall send backe his influence vnto it.

But somewhat to amplifie, as well the duetie of children, as to qualifie the vaine affection of Parents. I wish all children, to print this paled patterne in their hearts, and to write the same in the table of their thoughts, that they may learne thereby, to honour their Parents, and to cherish them in their latter yéeres: The Wise man saith, My sonne, make much of thy Father in his age, & greeue him not as long as he liueth. Eccle.3. And againe: Honour thy Father from thy whole heart, and forget not the sorrowfull trauaile thy Mother had with thee. Eccle.7. It is written in the booke of Tobias: Honour thy Mother all the dayes of her lyfe, for thou oughtest to remember, what and howe great perilles she suffered for thee in her wombe. Tob.4. This did that Heathen man Coriolanus remember, of whome Valerius maketh mention, who being Consull of Rome, and depressed thereof, being driuen into exile by the Romaines, went vnto the Volscians, of whome being frendly entertained, he was made their Captaine against the Romaines: and after many Cities taken, he approched vnto Rome, and comming within a thousand paces thereof, they sent vnto him Orators from the Senate, to intreate of peace, but he would not heare them: againe, they Valer. in lib.5. cap.4.

sent their Priests with their Insignes adorned, but he refused them: at the length, his Mother named Veturia, cõming to the campe, & being suddenly espied of her sonne, he cried out, *O mater, vicisti iram meã, scio quid vis*, O mother, thou hast (sayth he) ouercome my anger, I knowe what thou wouldest haue: wherof happned peace, onely through the loue of his mother, insomuch as he said, more hath the loue of my mother don, then the strength of the Romains. The Philosopher Aristotle sayth: *Diis, parentibus et magistris, non potest redds equivalens*: To God, to Parentes and masters, no man can yeeld recõpence. Valerius rehearseth a notable history, of a mother in Rome, which had a daughter married, the mother had committed a fault, for which she should be burned, her daughter came to the Emperor with her little child, & bowed her knee, desiring life for her mother: the Emperor sayd, the case committed required death, & that she was worthy the same: the daughter replied, O mightie Emperor, Princes should be mercifull, not suffering their suppliants to depart without comfort, yet, I beseech thee, O Emperor, let not my mother be publiquelie put to death, for how filthy will that be, & how full of confusion, so to die before the people: but if that no pardon may redeeme my mothers life, yet graunt I beseech thee, that she may be condemned to perpetual prisonment, there to finish her last farewel. The Emperor considering ỹ meeknes of the daughter, gaue sentence that the mother should be condemned to die in prison, without any nourishment to her giuen: the daughter yet craued, that she might naked descend vnto her mother in the dungeon, which being graunted, she visited her mother in this wise, O mother, I came naked out of thy wombe, & naked vnto thee I do descend, to bring thee bread or foode, was not to me permitted, but as I being young did sucke thy breast to maintaine me, so thou being old, sucke mine to sustaine thee, thus lined the mother eight dayes with the milke of her mild daughter: this being shewne to ỹ Emperor, how that

Arist in lib. Eth. 9.

Vale. in lib. de subuentione filiorum ad Parentes.

that she was yet liuing, moued him to wrath, in somuch ỹ he would haue slaine the Jayler, for that he suffred not her to famish with hunger, who sware that nothing was by him administred to her, the Emperor therfore marked secretlie the egresse of this kinde and louing daughter, and heard her sweet and mild cõmunication, and seing her giuing vnto her mother her breasts to sucke, cõmaũded this daughter to be drawne forth of prison naked & weping, & seing the compassion of the daughter to her mother, said; daughter I giue vnto thee thy mother, whose tender & intyre good will hath deserued her deliuerance. A most worthy & rare example, for children in these daies to immitate and folow. For as saith Rauen, *Auelle à sole solis radium, et nõ lucet, vinum à fonte et arescit, ramũ ab arbore et exiccatur, membrũ à corpore, et putrescit; separa filium à deuatione paterna, et iam non est filius, sed frater et collega illorum de quibus dicitur, vos ex patre diabolo estis.* Take away from the Sun his beames, and it shineth not, from the fountaine his riuer, & it waxeth dry, from the tree his bough, & it will wither, from the body his member, & it will rot, so, seperate a sonne from fatherly loue, and then is he no sonne, but a brother, and a fellowe of them of whome it is sayd; Ye are of your father the deuill. Peter Ra. in quodam sermo.

To conclude, let all children, or they (of what age, state or calling so euer) which haue Parents thinke them worthy of all honor, reuerence, loue, & feare, endeuoring to requite as much as in them lyeth (though fully they cannot) the labor & trauaile, the cost and care, the lone & losse, that their Parents haue passed for their preseruatiõ, that they may say, they haue nourished vp, no Wolues to worrie them, but well-willers to cherishe them: that beastes in their nature, exceed not their loue, whom reason hath framed, to excell all creatures: As the Storke that succour their parents in their aged time, recouering them with their winges, supporting them in flying, and also administring to their nouriture and necessitie. Ambrose in exame. hom. 5.

Moreouer

Moreouer, let them consider but the tender nature and kinde affection, that they ought to beare vnto them, being strongly vrged thereto by reason of their being, for by their Parents they haue the same, without whome they had not beene. And herein let them consider the carefull loue, and the notable thankfulnesse: but of Aeneas (which may onely endure them to carefull kindnesse) who being a noble Prince of the Troyans, disdained not withstanding (at the subuersion of the Cittie, wherein he might haue prayed vpon great substance) to carrie his aged Father, whome (as he was) he counted his greatest treasure, vpon his shoulders, and bearing him through the middest of his enimies, from flaming fire and bloody weapone, he cried: *Parcite nunc ô Graeci nulla enim erit vobis adoxa, si decrepitum senem interfeceritis, mihi vero maximus, si parentem carissimum liberauero*: Spare now, O you Grecians, for no glorie shall you gette, if you kill a croked olde creature, but vnto me great glorie remayneth, if I shall deliuer my deerest Parent. Whose Christian example proceeding but from an Heathenish heart: if children followe, they shall obtaine that reward which God hath promised the obseruers of this commaundement, namelie, long lyfe vpon earth, the which though it be abreuiated in this life (as sometime it happeneth by Gods appointment) shall be prolonged and performed in the true life euerlasting; in respect whereof, this is but a death, and a continuall threatning the chaunge of our mortallitie.

Virgill. 2. Aenid.

The

The rare vertue of a Maiden,

and the ſingular diſcrecion of a young man, the one *in her good and godlie gouernment, the other in his wiſe* and prudent choiſe of his Wife. An excellent example to all Maidens, how they ſhould exerciſe their golden tyme: and a perfect platforme to young men, not to runne rafhlie to the bayte of theyr pleaſures, leaſt they be caught in the hooke of follie, to their owne harme and hinderaunce.

IN no one action that pertaineth to the life of man, ought there to be ſo great care, ſtudie, or foreſight, as in the choiſe or election of a Wife, becauſe that therein conſiſteth, eyther the pleaſure or paine, the gaine or greefe, of him that endeuoureth to enter that ſtate of lyfe, neither may the ſame once taken in hand and accompliſhed, be reuoked, except by the diſſolution of that bonde, the deſtruction (or at leaſt the continuall greefe) of eyther part be procured: And therefore, as he that betaketh himſelfe to the Seas, muſt abyde the ſtormes or tempeſt: or he that entereth warres ſuſtaine of lyfe the daunger, without reuerſion, tyll fortune finiſhe theyr trouble in bringing a happie ende to theyr taken enterpriſe: So, who ſo attempteth marriage without aduiſement, running rafhlie vpon the reckes of theyr owne ruine, and entring the comberſome conflict of cares, where the gun ſhotte of calamitie ſhall batter theyr braines, and the aſſaultes of ſorrowes ouer maiſter theyr mindes, ſuch

muſt patientlie beare the brunt of theyr owne breeding, abiding the bitter blaſtes of vnquiet brawling, tyll death make a deuiſion of theyr fortunes, by diſioynting of theyr bodies, conglutinate together by the free conſent of theyr headdy mindes: To auoiding therefore of ſuch daungers, as maye be the vnſauorie ſance of the whole life, it behoueth eche wiſe man to enter the garden of diſcretion, there to picke out the pureſt herbes of wiſedome, which maye ſerue him as preſeruatiues of knowledge, before choyſe to make right election, or as plaiſters of remedie in choyſe to heale the heart with contentation.

And that example of right chooſing, might appeare vnto thoſe vnſkilfull in chooſing, whoſe tender yeeres, or haſtie heades driueth forward theyr poſting mindes, to experience of marriage, before wiſdome haue taught them what it meaneth: I haue breefely, though bluntlie layde a platforme thereof, in the conſequent that followeth vnto their open conſtruction.

There was ſometime a ritch man, of great poſſeſſions, of large reuenewes and ample ſubſtance, hauing a ſonne, whoſe wiſedome ſurpaſſed his fathers wealth, whoſe reaſon, his ritcheſſe, and whoſe good gouernement, his fathers hereditament: ſo that if the Father were fortunate in his wealth, yet his good happe ſucceeded in his heyre, which more adorned the lyfe of his Father by his vertue, then the ſame was garniſhed by his treaſure, ſo that if the ſame were luckie by the inheritaunce of the Father, yet was the Father more renowmed by the vertue of his ſonne: a great contrarietie in the giftes of fortune, for as much as where ſhe cõmonly giueth wealth, there ſhe withdraweth wiſdome, where ſhe yeeldeth vſually beautie, there ſhe ſildome placeth continencie, and where for the moſt part, ſhe lendeth ſtrength, there many times ſhe withholdeth humilitie, yet heere it pleaſed her to beſtowe both the one and the other, as a large myſtriſſe of her heauenly gifts.

But

But as the vnchaſt minde is neuer ſatiſfied, nor the drie ground neuer ſuffiſed, ſo is the minde of the ritch and couetous neuer contented, but that he daily contriueth how to encreaſe his ſtocke plentifullie, how to marry his children wealthily, and how to aduaunce his kindred richly, as this Father, that albeit his owne landes and ſubſtance were ſufficient, to the maintenaunce of his ſucceſſiue heire, yet his muſing minde continually compaſſed, howe to accuimulate and heape vp riches for his ſonne, by inſinuating this braunch of his body, into the ſtocke of ſome noble kindred of affinitie, rather regarding the ballour of the preſence, then the vertues of the perſonage, more eſteeming the wealth, then the wiſdome, the dowrie, then the deeds, the ritches, then the renowne: and hauing eſpied a match meete to his minde, for mucke, though not meaſured at the meatwand of wiſdome, for womanhead, namely, the daughter of a ritch Knight, whoſe pulchritude ſo pleaſaunt, whoſe beautie vnblemiſht, whoſe feature well framed, but chaſtelie, whoſe dowrie delightfull, he thought might content as well the fantaſie of his ſonne, as it lyked his couetous appetite: brake therefore vppon a tyme with his ſonne, as concerning the ſame, laying fyrſt the beautie of her bodie, as a baite to allure him, and afterward her treaſure, as a trap to traine him.

But hee, whoſe wiſedome ouerwaide his Fathers greedie will, conſidered that the ſweeteſt Cedar in ſmell, is bitter in ſent, that the fayreſt fruite in touch, is not the beſt in taſte, that the goodlieſt Oke in ſight, is not moſt ſound and ſafe, nor the ritcheſt ſtate, on vertue chaſteſt ſtayed.

But that the Spider may lurke in the Roſe, the roſten worme in the fayre fruite, the ſtinging Adder in the greene graſſe, and heapes of vice in high Eſtate. And therefore diſcretelie aunſwered his Father, that as duetie byd byne hart to eſteeme his good will, ſo reaſon

reuokte him from his vnfæmelie choise, which his fancie grounded on vertue misliked, for that he sawe not in her actions, the things that might drawe his deere affections. And albeit she were endowed with temporall treasure, concordaunt to her corporall beautie, yet vertue being a habite of the hidden minde, appeared not in her externall dedes, the valure whereof, he estæmed aboue the masse of mouldred muck, for as much as it so farre exceded wealth, as the minde surpasseth the body, and as the superior element, the inferior creature.

But as the Mole, vnto whome the whole meddowe is scarcelie sufficient, roting vp euerie furrowe of the feeld, to satisfie her greedie nature, therein destroying the earth, hindering the owner of the grounde, and lyttle profitting her selfe, except in contenting her wastfull minde. So this couetous father, not content with aboundaunce, hauing his minde as much vppon gathering money, as the Mole in roting the meddowe, increasing his ritches peraduenture by the decay of others, hauing no profite thereby, except in beholding the same, to suffise his couetous hart: was incensed against his sonne, in that he condiscended not, to the conclusion of his choise which he had made, as much and more for the pleasure of himselfe, then the affection of his sonne, considering he had determined the same with the father of the Maiden, the consent of the virgin, but most especiallie, the agreement of her dowrie, the quantitie whereof so tickled his bowding heart, that vppon the refusall thereof, he cast his sonne out of his fauour, willing him to auoide his sight, with moste bytter threates of his displeasure, losse of his heredetaments, but chiefelie, the lacke of his blessing.

Yet this sober youth, giuing place to the passions of his Father, and ouercomming his anger with quiet sufferaunce, knewe that though the impatience of his Father, was for a time somewhat troublesome, yet time might both

both appeale the same, and yéld better fortune vnto him, that his Fathers couetous minde did wishe.

Ye well remembred that the herbe Scamone, although it be venemous, yet it purgeth coller, though Southernwoode be vnsauorie, yet it expelleth venime, and though Rew be bitter, yet it cleanseth the braine, cleareth the sight, purgeth fleame, and bringeth many commodities to the body: So thought he, that albeit the auoyding of this match, and the abiding of this brunt be bitter, yet future profite, may repaye the same with double pleasure, and therfore to auoide the coller of his Father, to dissipate and make voide the deuise of his braine, and to accommodate vnto himselfe some better fortune, he fled the sight of his aged Syre,

And tracing his iourney through many a wilde wildernesse, walking through vnknowne woods, vncouth pathes and wearie wayes: the Sunne withdrawing his lyghtsome beames, and the night approching with his duskishe clowdes, he declined into the house of an aged man, to rest himselfe after his taken trauaile.

And entring into the dores thereof, he found the daughter of the olde man (being his onely childe) with lyfted handes, bended knées, and open mouth, yélding prayse vnto the Lord, for his great benefites bestowed vpon her, and making her prayers vnto him from the bottome of her heart, to graunt her his grace to line in his feare, to the reuerence of her Father, the discharge of her duetie, and the quiet contentation of her owne conscience. A worthy president to fire before the face of all modest Maidens: shée was not héere occupied, neither in trimming her head, in glaring in the glasse, in fingering her Lute, in singing of Sonnets, in deuising of Letters, in daunsing with her Louers, nor in any such lewde and vnséemelie pastimes, but like a chaste Virgin, a milde Maiden, and a good Christian, was occupied in heauenly contemplation.

This youth musing at the rare exercise, and no lesse admyring at the godly praiers, stepped vnto her with frendlie salutations, requesting to know whether these diuine orations, were her continuall study and frequentations, and considering her pouertie (which appeared in outward showe) how and for what cause she yelded such thankes vnto God, for great receyued benefites.

The Maiden merkely beholding him a while, although at first abashed with his suddaine sight, yet at last, she wiselie and discretelie framed vnto him this aunswere. Syr, I see you meruaile, that my pouertie should not be an obstacle to my prayers, for as much as to your iudgement, it conteineth few worldly benefites: consider with your selfe, that as a simple medicine, doth more often cure great diseases, then large compounds curiously framed: so pouertie, though in apparaunce simple, yet to a contented minde, the very schoolemaister of vertue, and the perfect path vnto perpetual pleasure, more excellent to ỹ godlie, then the glistring state of golden ritches, which though in outward appearance it seem glorious, yet is it the hooke of hurtfull securitie, couered with the baite of worldly felicitie, a log to vertuous life, a stop to quiet state, and the verie blocke, whereby worldlinges stumble into the pricking perils of choking cares. And although I am not indewed with aboundaunce of worldly treasures, yet do I thinke that the Lord hath left vnto me great ritches, in as much as he hath graunted me the onely company of my aged Syre, vnto whome (as in youth) he shewed me loue, so in age I may yeld good will, being vnto him in age a staffe, that was to me in youth a staye. And thinke you good Syr (quoth she) that I haue receiued but small benefites at the handes of God, who hath made me a reasonable creature, that might haue made me a senceleſſe thing by nature, who hath giuen to me a soule, that might haue constituted me onely of a body: who hath made me a christiã, that might haue made me an infidel, redeeming me by his blood,

blood, that might haue perished in mine owne, & sanctifying me by his spirite, that might haue bẽn possessed by the enimie: These causes considered, I do twise euerie day make my prayers vnto ỳ Lord for my soule, as I do twise euerie day fed my body, lest if I should cherish my body, & not nourish my soule, the one might grow disdainful, and the other sinfull, and if I should not thus repay him with thankes, that hath fed me with benefits, I might appeare more vngratefull to him for his mercies, then he beneficiall for mine vndeseruinges.

O myrror of maidenhood, O glasse of true virginitie, O mind endued with modesty, O hart fraught with true humility: Ye here you gadding girles, that gape after euery gaude, and preasse after ech peeuishe pastime, you that can daunce with the daintiest, smile with the smothest, & laugh with the leudest, you that wãder to weddings, thrust in at Theaters, & trip into Tauerns, you that take more care to trick your bodies to the pleasure of men, then to deck your soules to the will of God, you that had rather spend two houres at ỳ glasse, then a minute at the bible, taking more delight to vew your faces, then to behold your consciences, rather hardning your hels with dancing, then your knes with praying. Behold the exercise of this virgin, note her life, and follow her example, begin in vertue, & end in the same, be not like a number of foolish damselles that begin hotlie, after a while are luke warme, but in the end stark cold: like to the monster Chimera, whose vpper part was a Lion, whose midle a Gote, but her neather part a Serpent. Be not like to the Iewes that bowed their knees vnto Christ, and yet buffeted him in the face, neither him that prayseth a man now, and yet slandereth him by & by after: follow not the example of the vsurer, who on the one side prayeth, and on the other side notwithstanding taketh vsurie: but if you will be true prayers, and perseuerers in deede, follow this virgins example, plucke out the rustie yron out of your wound, before you proceede to take a

plaister,

a plaister, and purge your soules of corruption, that you may be healed, and perseuere.

But to returne to the sequell of this Historie. The yong man hauing imprinted in his memorie, the wise and vertuous aunswere of this rare and godly Virgin, thought that time thrise happy, that he directed his steppes into the dores of this olde man, and passing the tyme with her in common conference: found her wisdome such, and her gouernement so godly, that his affections which before were his owne, were now alyenated and estraunged from him so farre, as his whole delight was fixed how to drawe vnto him her good lyking, purposing not to passe any further, tyl he had made a tryal of her good will: and although the consideration of her pouertie, might somewhat discourage him from his pretended chorse, yet thought he, that greater ritches could not remaine in any, then the true possession of a vertuous minde, the which he found to be so aboundauntlie placed in the breast of this young Maiden, as he thought it as harde to finde her match, as to gette a blacke Swan.

By this her father (who vsually after supper, walked abroade into the feildes) returned home, and finding a guest in his house more then either he knew or expected, was not a little abashed, for as much as through the suspition of his pouertie, his poore cottage was but smally frequented, yet being wise and well acquainted with courtesie, bade him welcome: vnto whome this young man, after humble thankes for his good entertainement, requested of him that he might but finde so much frendship at his handes, as for his money to tarry and refresh himselfe in his house, tyll he were more apt and able to passe forth the rest of his vnknowne iorney.

Vnknowne iorney (quoth the old man) why, are you out of your way good Sir (sayth he) or know you not the name of the place whereunto you are bent, eyther haue you for-

gotten

gotten the same, or dyd you neuer heretofore trauaile this wayes.

God father (sayth the yong man) for so both your age and state requireth, I am not out of my way, but rather in the same, & thrise happy do I thinke my selfe, that fortune guided me into this pathe: the name of this place I never knew, and therefore haue I not forgotten the same, neither did I euer before trauaile this way, but I so bide mine vnknowne iorney, in as much as I am ignorant, whether it will please you to graunt me abyding within the compasse of your cottage, which if you do, then is not my iorney vnknowne, but at an end, for as much as since my arriuall at your house, I haue found the place, which I hope fortune decreede I should atchieue.

Gentleman (quoth the old man) what god happe is that, that you harpe on so much, that hath guided you hither, I know not, but if you shall receyue any god by the meanes of your comming hyther, I shalbe right glad of the same, as for the vse of my poore cottage, although it be but simple, & not worthy your entertainement: yet least I should seeme to deny you the same, vse both it and me I beseech you at your pleasure, taking such fare as you finde and see, agreeable to my poore state and calling.

God father (quoth the other) the god I haue got, and the lucky hap I haue had since my comming, I shall in time to come (I hope) make knowne vnto you, in the meane while, I am to yeeld you most harty thanks, that being a stranger altogether in these parts, you haue notwithstanding deined to proffer me such courtesie, as greater can I not find amõg my best acquaintaunce, and as for your fare, were it neuer so simple, if I should mislike the same, proceeding from a franke and willing heart, I might be counted an vngurst, that would esteeme more of the meat then the man, or more of your fare then of your faithfull hart, I account the dwelling god, that is not daungerous, and the chere great that is willingly bestowed.

Gentleman (sayth the olde man) the god behauiour and

courteſie that I ſée apparaunt in your outward habite, maketh me to iudge therby, the maners of your inward mind, and therefore your none acquaintaunce, is quitted by your modeſt demeanor, for vertue maketh a ſtraunger vnto euerie wiſe man a familliar, neyther haue I euer ſæne that young man hæretofore, vnto whome mine eye, vppon ſo ſmall acquaintaunce, hath drawne my heart more nærer, and therefore I & my poore cottage are to vſe at your pleaſure, tarry your time, and depart at your leyſure.

Thus taried this youth in the houſe of this olde man, noting the outward pouertie of the Father, and the inward vertue of the Daughter, no leſſe muſing at the one, then meruailing at the other: but eſpeciallie, the Virgins godly gouernement, her modeſt manners, her words placed with wiſedome, her lookes without lyke, and her dædes ruled by diſcretion, ſo that it ſæmed vnto him, that her life was a lampe to the leude, a lantorne to the lose, and a light to the lacinious, gouerned by grace, ruled by reaſon, and bridled with the bytte of Gods holy word, wherein he ſawe her ſo continually occupied, that her whole delight ſæmde to be placed in the meditation thereof.

On the other ſide, the old father marking the godly life of this young man, noting his courteous ieſture, his wiſdome, his humility, his ſobrietie, his ſpæches familiarly ſpoken, yet wiſely placed, his minde ſtored with myrth, yet vſed with modeſtie, his contentine minde, his patient ſufferaunce, his earneſt praiers for his Father, though he might haue grudged at his vnkindneſſe. And knowing his Father, his kindred and frendes, yet more regarding his vertue, then his fortune, or any part of his hoped wealth, was wunne vnto ſuch an inward affection towardes him, as he ſtudied howe to bring that to paſſe, which the young man did moſt ſecretlie deſyre.

Noting alſo, the honeſt and mutuall frendſhip, the vertuous and faithfull loue, that daylie increaſed in the minds of theſe two younglings, he thought that match could not be made a miſſe, where loue was the beginning, and ver-

tue was the ende, and therefore breaking one day the matter vnto his daughter, was desyrous to know the affections of her minde, at which he aimed by ỹ disposition of her body, and she whome simplicity had nourished with the milke of truth, hauing her face stained with the vermilion of vertue, with blushing countenaunce reuealed that loue, which her outward iestures could not conceale, desiring therin the consent of her fathers mind, from whose body she had receiued the substaunce of her being, shewing him that she was more drawn to loue him by the view of vertue, then any affection dimmed with the vaile of vanitie, requesting him, that as he had bene a Father of her body, in giuing to her those thinges necessarie for her vse, so he would be also a gouernor of her life, in not denying her him wheron her ioies did rest: which the good olde man did as willingly graunt, as she did heartely desire, perswading her that as she had been a comfortable staffe to staye vp the weight of his aged lymmes, so he would be a carefull father in prouiding her a mate agreeable to her minde, as sone as tyme would permit the accomplishment of the same.

Shortly after the old father espying an apt occasion to performe his promise, brake with the young man in the demaund of this match, requesting of him to know, how he liked the rude demeanor of his daughter, and for as much as he had moued the question of mariage vnto her, of which she had certified him at large, was desyrous to know what he sawe in her, that should drawe him to lyking of so vnseemelie a choise, perswading him, that if he shot at wealth, in stede thereof he should finde want, for as much as his state could yelde no supplie to his necessitie, but if he aimed at vertue, he thought her able to bring him a sufficient dowrie, in that his study had bene, to make her therewith sufficientlie endued.

The young man replied vnto him, that he gaped neither after gold nor goods, for as much as he saw by sufficient appearaunce, that there was no such gaine to be gased after, within the compasse of his cottage, but that he had found

already an inestimable treasure, in an obscure corner, the possession wherof, if it pleased him he might quietlie enioy, he acknowledged himselfe richer then Crœsus, and his substaunce more then all the golden sandes of Pactolus, or the siluer streames of Ganges, more happier in his conquest then Alexander, and farre more more fortunate then Policrates.

This good old man (espying the vertuous end of this yong mans desyre, and seing that vertue was the onely marke whereat he did leuell the shotte of his affections) could not any longer dissemble his hidden state, neither the good will that he bare to his vertuous minde, & therefore taking him apart into a priuie corner of his cottage, he shewed him a huge summe of gold & siluer, not gathered by his care (who was rather addicted to contemplation, then to heaping of treasure,) but bequeathed by the death of her Uncle, a man of great substaunce, who noting the hope of her vertuous heart, that shined forth in the image of her face, deliuered to her Father to kæpe for her vse, a homelie coffer in outward showe, farred within full of gold and siluer, all which (for so much as he saw, he desired not wealth, but wisdome, nor the body of his daughter, but her minde) he gaue him, calling vnto him his onely child, and ioyning theyr handes with the frē consent of theyr ioyful hearts, he blessed them, praying God, that as vertue was the beginning of theyr loue, so it might be the ende of the same, that they might liue together hære in all godlinesse and felicitie, and ende theyr dayes in peace and tranquilitie, that such issue might spring of their sæde, as might be the common wealths commoditie, to theyr comfort and Gods glorie.

Thus liued they together in all honestie, godlinesse, and quietnesse, breaking all brawles with humilitie, & quieting euerie discorde by loue, the one not being proude through rule, the other not checking her husband for wealth, loke what he lyked, she loued, loke what he loathed, she lusted not after, in pleasure she would be his partner, in sorrowe his companion, her honest myrth was his mellody, and her

frendly hart his harmony, in health his delight, and in sickneſſe his Phiſitian, and in breefe, the piller of his life, and the onely patterne of a vertuous wife.

O how many wiues haue we in our Citie, that follow not the example of this Damſell, but rather runne with maine ſtrength the contrary way, whoſe liues if they were noted, would rather deſerue a ſharpe inuectiue, then a plauſible prayſe, againſt whome I will not inueigh, leaſt I might be rather vniuſtlie accuſed of ſome of enuie, then thought to write of iudgement and experience. I will therfore ſtrike ſayle in ſuch a tempeſt, rather then ſtriuing with contrarie windes, runne againſt the rockes of womens venemous tongues, and ſo put in perill the ſhip of my ſafetie, accounting this only example ſufficient to encourage the good, and to gaule the wicked, the one burning with the praiſe of vertue, the other bluſhing at the want thereof.

Wherefore, let all Maidens learne by this Virgins example, how to weare out theyr golden time of virginitie, not by ſpending the ſame in wantonneſſe, wildneſſe, loſeneſſe and libertie, but in chaſtneſſe, diſcretneſſe, chaſtneſſe, and ſobrietie, which as Valerius ſayth, is, *Cuſtos caſtitatis*, The preſeruer of chaſtitie. Moreouer, let them be ſilent, not coueting by wordes rather to be ſeene, & ſo to ſhew their eloquence, then by ſhamefaſtneſſe to declare theyr honeſt ſilence, as a number do in theſe daies, who make their tongues ſweete inſtruments, to delight the eares of trifling talkers, & count it a great gaine to floriſh in glorious ſpech, ſo that if nature had made them for that vſe, I thinke ſome of them would proue gallaunt Orators to pleade, and as ſutle Sophiſters to deceyue.

Let them learne alſo to keepe theyr feete from gadding, and to exerciſe themſelues at home in vertuous doing, of which, the one will blotte theyr good name with infamie, but the other adorne theyr life with glorie.

This Maidens modeſty may be theyr myrror, and her gouernment a glaſſe for theyr behauior, how to conſume their time in godlineſſe and praier, and to bridle theyr looſe affec-

tions from vicious demeanor, whose example if they immitate, they shall finde more faithfull louers of they^r vertue, then foolishe doters on they^r beautie, more suters for they^r honestie, then lykers of they^r brauerie: and above all, they shall be sure that God will prouide them such husbands, as shall be trusty louers, and honest lyuers.

But for so much as I promised in the *Exordium* of this history, to set downe some what, whereby the vnskilful youth may be warned, how to make a right choise in the chosing of a Wife, or hauing chosen, how they^r life may be spent in quietnes, I wil briefly performe it, and so draw to an end.

Super. Math. Chrysostome, perswadeth him that will marrie, to consider whether the Parentes be both good, or both euill, or whether the one be good, and the other euill: if they be both good, then may he safely make choise of her, if both euill, then to refuse her: if the one be good, & the other euill, then may he be doubtfull what to do: yet if the Father be good, and the mother dishonest, vnquiet, or without gouernment, he ought rather to feare, then contrariwise: and the reason is, because Maidens haue bene more accustomed to be conuersaunt with they^r Mothers, then with they^r Fathers: and therfore more inclined to follow their manners, wherupon rose the prouerbe, *Qualis mater talis filia*, Such a moher, such a daughter.

But especially let him beware that intendeth to marrie, that these things concurre and meete together, namely, that in they^r states there be an equallitie, for where there is no equallitie of condition, there can be no quietnesse of life, for as much as two contraries are never found in one subiect, nor one hart in two contrarie fortunes, for wealth in a woman without wisdome, & powertie in a man without great gouernement, do never make vp a quiet marriage.

Moreouer, let there be a lykenesse in they^r manners, and a vnitie in they^r mindes, least if there affections be variable, they become seperable: for where there is no likenesse in manners, there can be no soundnesse in frendshippe: where is no soundnes in frendship, there is no faithfulnes

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in loue: where is no faithfulnes in loue, there may be no quietnes of lyfe, and where the lyfe is vnquiet, there is the lyfe but a death, and the mariage a myſerie.

But aboue all, ſeeing that *Natura nihil ſolitarium amat*, And that thoſe that haue not the gift of continencie muſt marrie, (albeit that in marriage are many diſcommodities, yet of euils the leaſt is to be choſen, For better it is to marrie, then to burne in fleſhlie deſires:) let euery wiſe man haue a ſpeciall regard therefore, that her Parentes be honeſt, ſhe vertuous, and therewithall Religious, ſeeing that the lacke of Religion is the want of good lyfe, and the open gappe to all vngodlineſſe, and ſurely, this lacke of foreſight in choyſe, leadeth many a man to yll chaunce, making the whole lyfe vnſauerie, that elſe might be ſpent in ſweete and pleaſaunt quietneſſe, and ended in myrth, ioye and happineſſe.

In breefe therefore, good education is better in a Maiden then ritches, albeit I will not diſſwade any man from profite, ſo it be not wholie reſpected: for I deny not, but that wealth & wiſdome may be coupled, and vertue and ritches conioyned, that there may be as much vice in needy pouertie, as pride in glikering ritches, for Marcus Cato had a wife, who although ſhe were poore, yet was ſhe proude, pōtifical & peeuiſh: yet is a poore Maiden vertuous, better then a ritch that is vicious, and pouertie with glorie, is better then ritches with infamy.

But now to vſe *Apoſtrophe*, to thoſe that are married, as in the choyſe of a wife, there is to be vſed diſcretion, ſo muſt thou gouerne her by mildneſſe and wiſedome, auſteritie of wordes, muſt be mingled with gentleneſſe of ſpeech: feare muſt in her be turned into loue, and bitterneſſe in thée, into ſweetneſſe of behauiour, ſeeing that ſhe was not made of the head nor the foote, but of the ryb and ſide of man, which ſheweth, that as ſhe may not be a myſtreſſe, ſo muſt ſhe be no maide, as no ſoueraigne, ſo no ſeruaunt, but an equall companion, and a freendly fellow, to participate with thee of euery fortune.

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With this mildnesse of gouernement, must be matched, secrecie of chastisement, that euery fault be not openly corrected, nor euery offence publique detected, euery light fault must not be found, nor euerie infirmity sharply noted, for as a discord in musicke, being a harshe and vnpleasaunt stroke of mixed soundes, sharpe and flat, is vnpleasaunt to the tuneable eare: So the publique disagreemēt of cooples, being an vnsauerie noyse of iarring wordes, is greeuous to the honest godly minde, therefore if any occasion of offence fal out, (as it cannot chuse but euen among the best, it may sometimes happen, for, *Unicuique dedit vitium natura creato*, To euerie one that liues, hath nature giuen a fault,) there ought to be great cyrcumspection, that it be not onely reproued, least a small offence vnwisely handled, breede a gaule in the minde, and a greefe in the heart.

Last of all, accustome thy selfe to freendlinesse in speeche, and louingnes in cōmunication, to honesty of life, and vertuousnesse of manners, that going before in gouernement of life, she may follow in obedience of behauior, let thy life be a lantorne to light her, and a guide to leade her, an example of vertue, and a patterne of honest demeanor, that she beholding thy vertue, may immitate thee in euery godly action, These notes duely obserued, will profite thee in singlenesse, and ease thee in wedlocke, make thy whole life delightfull, and thy death ioyfull, that departing from the shaddowe of this short life, a good conscience may accompany thee to the life eternall, and a good name remayne for thy eternall memorie. Amen.

FINIS.

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